The Barr and Mary Lance Musser Family: One Example of Post-Manifesto Fundamentalist Polygamy

by

Craig L. Foster

In 1952 an obituary appeared in the *Deseret News* announcing the death of Mary L. M. Barnes. Praised for her dedication to the Church of Jesus Christ of Latter-day Saints and service as a stake missionary, temple worker, and with the Primary Association, Mary Barnes was also an active and enthusiastic genealogist. She was known affectionately as Mrs. Barnes at the Genealogical Library in downtown Salt Lake City where she was a regular researcher.[1]

She left behind three adult children, several siblings, and twenty-two grandchildren. Not mentioned in the short notice was the name of the father of her children nor her marital status.[2] While Mary Barnes claimed at times to be widowed, she was in fact, still married at the time of her death. Furthermore, Mary Barnes was not her real name. Over a forty year period, Mary had carefully created a charade which lasted even beyond her death.

Mary L. M. Barnes was actually Mary Eliza Lance Musser, the plural wife of Barr White Musser. This paper will examine the deceptions created by Barr and Mary Lance Musser to hide their secret post-manifesto plural marriage and the effect it had on their family and continues to have on their posterity.

Mary Lance and Barr Musser had amazingly divergent backgrounds. Orson Hyde Lance, Mary's father, was a farmer and cowboy who had spent the majority of his life living in rural settings such as Wasatch Valley, where Mary Eliza was born in 1880, and Duchesne County.[3] Both Orson and his wife, Mahala Melvina Love Lance, were active, dedicated members of the LDS Church. They did not, however, practice plural marriage. Nor did their parents. And, they

did not appear to be in any leadership position of prominence. Rather, they quietly raised their nine children, faithfully remaining on the periphery.[4]

In stark contrast to the Lance family's relative obscurity away from the capital of Mormonism, was the Musser family. The patriarch of the family and father of Barr White Musser was Amos Milton Musser. He was one of the youthful defenders of Nauvoo during the September 1846 Battle of Nauvoo. Between 1852 and 1858 he served a mission to India and, after returning to Utah, served for a number of years as a traveling bishop. He was also an assistant historian and an assistant trustee-in-trust of the LDS Church and for almost twenty years the territorial Fish and Game Commissioner. Adding to Musser's prominence were his business activities with railroads, the Utah Silk Association, as one of the incorporators of the Deseret Telegraph and for introducing the telephone into Salt Lake City. An even greater reason for Musser's prominence were his activities as a defender of Mormon faith. He authored several pamphlets and "was a regular contributor to the publications of the Church."[5]

An articulate and ferocious defender of plural marriage, Musser was the husband of four wives and father of twenty-six children.[6] Barr, born in 1879 in Salt Lake City, was Musser's sixth child by his second wife, Mary Elizabeth White who was a niece of Robert Taylor Burton, a member of the Presiding Bishopric.[7] Because of his family background, Barr, as well as his elder brothers, Samuel, Don Carlos, and Joseph W., had the potential for success and prominence.

Barr Musser's early years were reflective of his time-period and society. He was active in both church and community events such as serving with the local militia.[8] His participation with the militia helped prepare him for service in the Philippines during the Spanish-American War. He, along with his elder brother Don Carlos, was active in the church while serving in the

Philippines and also published an English language newspaper. After his original tour of duty he had planned on returning to the Philippines to be involved in mining.[9] Barr's expectations, however, were not realized as he was instead called on an LDS mission to the Hawaiian Islands, returning to Salt Lake City four years later.[10]

In 1906 Barr Musser married Margaret Leah McCune in the Salt Lake Temple and they were eventually the parents of eight children.[11] Previous to his marriage, Barr had accompanied his elder brother, Joseph White Musser, to Wasatch County where Joseph had served as secretary in the Wasatch stake presidency under William H. Smart. While in Wasatch Valley, Barr participated in a couple of his brother's business ventures and also served one term as a Wasatch County Commissioner. By late 1907, he and his wife, Leah, were living in Vernal where he opened Musser & Co. mercantile store. He also served for a short time as a counselor to Bishop Lambert of the Duchesne Ward.[12] By 1910, Barr and Leah Musser and their young children had returned to Wasatch County where they settled on a ranch in Myton. They remained there for only a few years.[13]

It may very well have been during Barr Musser's second short sojourn in Wasatch Valley that he first met Mary Eliza Lance. She had studied at Snow College in Ephraim and then by 1910 was teaching at Wasatch Academy. There would have, at one point or another, been interaction between Barr Musser and Mary Lance.[14] By 1912 both Mary and the Musser family had moved to the Salt Lake Valley.

There are more questions than answers regarding Mary Lance's move to Salt Lake City and subsequent marriage to Barr Musser. For example, in October 1909 she went through the Salt Lake Temple and received her endowments.[15] It is not known why she went through the

temple at that time as she was not married to Barr Musser until 1912. Also not known and just as perplexing is where and by whom they were married and whether Barr's first wife, Leah, knew about the polygamous marriage. As there does not appear to be any written record, we may never know.

What we do know is that Barr Musser's older brother, Joseph White Musser, was, from at least1904, actively involved in the continuation of Mormon polygyny and we can surmise that Joseph influenced his younger brother's decision to enter into plural marriage. Joseph was born in 1872 and in 1904 held a leadership position in the church. That year he took Mary Caroline Hill as the first of three plural wives. In 1907 he took Ellis R. Shipp as another plural wife so by 1912, he had three wives.[16]

Although called before the Quorum of the Twelve in 1909 and reprimanded, Joseph Musser continued to secretly practice and preach plural marriage until he was caught and excommunicated in 1921.[17] After his excommunication, Musser became an outspoken defender of Fundamentalist polygamy. He published *Truth*, a monthly periodical for twenty-one years. He also published a number of pamphlets including the first official publication of Lorin C. Woolley's account of the purported revelation of John Taylor in 1886.[18]

An in depth discussion of the beginnings of the Mormon Fundamentalist movement is not the intent of this paper. Even so, a quick overview is necessary. In 1929 Musser published Lorin C. Woolley's account of a meeting that was supposed to have taken place with John Taylor in 1886. Woolley claimed to be the last living of five men who had been given the sealing authority by John Taylor to ensure that the authority would never be taken from the earth. In 1939 he further claimed that when Wilford Woodruff signed the 1890 Manifesto, the priesthood keys

passed to his father, John W. Woolley , who had, according to Woolley, already received the keys of the Patriarchal Order from John Smith. Lorin Woolley claimed to have received these rights and keys from his father.[19]

In 1932 Lorin C. Woolley established The Council of Friends of which Joseph W. Musser was a member. Woolley then claimed to give the members of The Council of Friends the authority to perform plural marriages. After Woolley's death in 1934, the authority of the Fundamentalist movement passed in succession to two other men until, in 1949, it finally passed to Joseph Musser. Because of infighting and Musser's erratic behavior, he led a divided movement until his death in 1954.[20]

Joseph Musser's influence over his younger brother can only be surmised as correspondence between the two is not available. Nor do we know whether or not how Barr Musser reacted to his elder brother's prominence in the Fundamentalist movement. What we do know is that Joseph White Musser considered himself to be God's annointed apostle. In 1934, he wrote in his journal:

> . . . my brother Barr related to me, how mother was worried over a Patriarchal blessing given her years previously, in which she was promised that one of her sons would attain to the Apostleship. Since Joseph had been handled by the Church and Don and Burton had rejected the Gospel entirely, and himself (Barr) was not very active, she could not see accomplishment of the promise, and she was despondent and disappointed. She was not aware of the fact that her son Joseph had received the Apostleship notwithstanding the action taken by the Church attempting to excommunicate him.[21]

Whether or not Barr Musser was really as inactive as portrayed in the journal entry, is not known. He was ordained a High Priest in 1906 by Rudger Clawson and his name appears throughout the LDS Church censuses between 1914 and 1960. From 1936 to 1939, he served a

stake mission in the St. George Stake. And, in 1959, he was in the High Priest group leadership in his ward in Berkeley , California. Thus there appears to be a steady pattern of church activity.[22]

Barr Musser was also actively engaged in business ventures which took him to places from Utah to California to Florida and even to Havana, Cuba. He was involved in businesses from ranching to merchandising to the petroleum industry. He was particularly active with several different oil companies and appears to have been moderately wealthy and influential throughout his life.[23]

Mary Lance Musser and her family, however, did not enjoy the wealth and comforts of Barr Musser's first family. Mary's children remembered growing up in less than comfortable circumstances. As one daughter later explained, "Mothers [sic] life was hard and a heavy burden, many days. . . . Mother was alone most of her life, alone to give birth to her three children; Mary, born 24 April 1913, Ruth, born 7 December 1914, and Barr [Lance], born 14 February 1916."[24]

Mary and her children were on their own most of the time, graced with sporadic and limited visits by Barr W. Musser as he juggled his time between his first family, his varied business interests, and his second family. His limited time with his second wife and family was also a result of his fear of being discovered. He was very careful to never be connected in public to Mary and the children. In fact, one of the daughters remembered how she and her siblings were walking along a Salt Lake City sidewalk when they saw their father walking their direction. As soon as he noticed his children, he crossed to the other side of the street in order not to greet them.[25]

Barr Musser was not the only one who went to great lengths to hide their clandestine marriage. Mary created a fictitious husband and married name. At the time of the 1920 census, Mary told the census taker that she was married with a husband named Howard M. Barnes who was from Minnesota. She even went as far as putting down Barden for her son's name rather than Barr.[26] By 1930, she was saying she was widowed and admitted that the children's father was from Utah rather than Minnesota. Barr Lance Musser, however, was still called Barden.[27]

Mary Musser was just as evasive with her information in the LDS Church censuses. For example, in the 1935 census, Mary still called her son, Barr, Barden, and she gave Herbert M. Barnes as the name of her husband. From the 1940 census on, Mary, now living alone, listed herself as a widow, and in many ways, her everyday life did resemble that of a widow.[28]

The "Barnes" family lived in an apartment complex that Mary managed. It was, no doubt, owned by Mary's husband, Barr, as it was called the Mary-Ruth Apartments after Barr and Mary's two daughters. The apartment complex was ten apartments located at 291 East South Temple.[29] Even though the apartments were named for the daughters, they did not have happy memories of the place. Mary remembered that everyday after school she and her sister had to clean the apartments and do a number of other labor-intensive chores. Furthermore, she remembered her mother not helping the girls very much because she claimed to be sick quite often and did not feel up to performing routine chores.[30]

Living under an assumed name was not only difficult for Mary, but also her children. In all aspects of their childhood, their last name was Barnes. Even Mary Lance Musser's patriarchal blessing which she received at the age of twenty-three addressed her as Mary Lance Barnes. And, in 1938 when she married Heber Cannon Sharp, her marriage certificate had Mary Lance

Musser and the surname Barnes in parentheses. The embarrassment and emotional turmoil experienced by Mary and her siblings as they went through childhood knowing they were living under an alias and not being able to explain the true identity of their father can only be imagined.[31]

Plural wives and their children going by assumed names is certainly not unheard of, neither in the past nor the present. In an article concerning the FLDS Church and Colorado City, it states:

> Last names have always been problematic in polygamous communities because of the need to protect family connections. Most plural wives will keep their maiden name or, if previously married, a first husband's name and pass it on to their children.
> In some groups, plural wives choose an alias - a grandmother's last name or one plucked out of nowhere. That phenomenon became widespread after government crackdowns on polygamists during the 1940s and 1950s.[32]

Not only was there ambivalence about the Musser children's surname, there were feelings of alienation and resentment toward an often absent and apparently indifferent father. And, even though Barr Musser paid for his daughter Mary's graduate education at an exclusive music school in Iowa, her resentment turned into antipathy toward her parents. In fact, when Mary married Heber Sharp in 1938, neither of her parents were at the marriage sealing in the Salt Lake Temple.[33]

While Mary's siblings appear not to have been as bitter as she, there were, without doubt, the same feelings of alienation and embarrassment. Mary Sharp alluded to her sister's emotional problems in a letter in which she mentioned that Nicholas G. Smith, Ruth Musser's former mission president, had warned that if Ruth was not left alone by her mother she "would suffer a

psychological disorder in a very short time." Ruth herself mentioned her fear of revealing her background to her fellow missionaries.[34]

The reference to Mary Lance Musser's influence over her daughter Ruth was because she was the closest of the three children to her mother of the three children. Mary L. Musser could be domineering and very persuasive. She was a firm believer in the continued practice of plural marriage and repeatedly taught her beliefs to those closest to her. Perhaps one of the most interesting examples of Mary L. Musser's influence was with her younger sister, Clara Melissa Lance, who was described as completely dominated by Mary.[35]

In 1919 Melissa, who was living in Duchesne with her parents, was approached by her bishop, George Victor Billings to become his plural wife. According to one of Melissa's grandsons, it was Mary who finally convinced her sister to enter polygamy. She and George were married in 1919 and, since their marriage had to remain a secret, she created a fictitious husband to list on her two children's birth certificates. The name was Alton Georgell, the Georgell in honor of her husband.[36]

Like her sister, Melissa was alone much of the time and, off and on, lived with Mary. This was particularly the case when Mary managed the Mary-Ruth Apartments. And, like her older sister, Melissa was involved in both Primary and with genealogy for many years. As for George V. Billings, he served eleven years as a bishop and later as a stake president. He also served as the mayor of Duchesne and was a director of the Utah State Department of Registration, as well as serving two terms in the Utah State House of Representatives and one term in the Utah State Senate. After his first wife's death in 1956, Billings was sealed to Melissa in the Salt Lake Temple in 1957 and they remained together until his death in 1964. Melissa

lived another twenty-one years, dying in 1985. To this day, their descendants still go by the name of Georgell.[37]

While Mary Musser Sharp later spoke fondly of her Aunt Ish, as she called her, her dislike of her own parents intensified rather than decreased after her marriage. By late 1946 she decided to act. She wrote a letter to Joseph F. Smith who was, at that time serving as the church Patriarch. He sent it to his uncle, Joseph Fielding Smith, who asked Mary for more information concerning her mother. During the next month, there were several letters exchanged.[38]

In a letter dated 7 January 1947, Smith stated he had "been trying to check temple records and [had] sought for other information" and that based upon the information Mary Sharp had given, her mother "should not be a worker in the temple."[39] Mary followed up with a long impassioned letter wherein she explained:

> I'm not presenting my problem in a spirit of vindictiveness and I am not concerned with the consequences that any of her acts bring about in her own life. This could be either release from temple work or excommunication or any other action that those who have the authority decide upon. My interest pertains to my own welfare and that of my family. We have suffered and are subject to embarrassment, humiliation, hurt, and continued discouragement because of her continued cruelty in representing to friends and church authorities, teachers, doctors, and others untruths in order to force her children to bow to her will or suffer endlessly.[40]

Mary wrote further about her mother:

> Her entire life, interest and purpose is and always has been just this: she is very superior in her own estimation and will in the future because of the advanced doctrines known only to herself become the ruler over all her family and associates and dominate their will over their [them?] as she has sometimes failed to do in this world.
>
> I've felt for a long time that if someone who has the authority could explain forcibly enough that she is not living the life that would make it possible for her to attain her goal, that her children are not hers and will never be hers in the next

> world, and that her behavior will have to be answered for in some future time that she will realize finally that our lives were not placed in her hands to do as she will and we, her children, will be permitted to have some of the happiness from [and?] emotional stability and freedom from her domination. I sincerely believe that one interview in which she is permitted to explain some of the doctrines and principles which have dominated her life and ours will convince you that there is actual truth in what I have said. Further, I am convinced that any action taken by Church Authorities will, be doing her a favor as well as helping her children.[41]

Joseph Fielding Smith responded by writing, "Following up the matters presented in your former letter, we made a search of the Temple records and such other records as were obtainable with the result that your mother was released as a Temple worker; beyond that, my jurisdiction ends. We were satisfied that she ought not be a Temple worker."[42] There is no available evidence indicating whether or not either Mary Lance Musser or her husband, Barr White Musser were tried for their membership in the LDS Church. To the contrary, the few records available indicate both were active members in good standing at the time of their deaths.

While Mary Musser Sharp claimed to not have a spirit of vindictiveness, she certainly was filled with bitterness. One daughter remembered that while the Sharp family would go quite often to Salt Lake City, they would never visit her grandmother. In fact, she does not remember even seeing either her grandmother or grandfather. And, when either Mary or Barr would ask to visit Mary Sharp and her family, she would refuse their requests. The one time that Barr Musser did visit his daughter and grandchildren, she sent the children out the back door of the house and forbade them to come back in until after he had left.[43]

It appeared she did not want her children to know about their grandparents or her side of the family. She hardly ever talked about her family and rarely visited even her sister Ruth with whom she was close. As for Barr Lance Musser, it appears he too was estranged from his

parents. All three Musser children appear to have suffered emotionally to one degree or another in their adult years. Mary Sharp's feelings were so strong against her mother that when Mary Lance Musser died in 1952 she cut her mother's obituary out of the paper and threw it away hoping her children would not see the obituary. It's not known whether she even went to the funeral.[44]

Obviously, Mary Musser Sharp's actions appear to have been over the top. Her children agree that she suffered from long-term emotional scaring that was manifested through an enormous inferiority complex and stuttering. She was a gifted organist and seemed to find the peace and self-esteem she so desperately sought through her playing. Rather than age lessening the pain she felt from her childhood, it seemed to deepen the unhealed wounds. Sadly, her children reluctantly agree that it was merciful her life was taken in a tragic automobile accident in 1960 at the young age of forty-six rather than continuing to suffer from an ever deepening and painful depression caused by her childhood experiences.[45]

Was the Barr White and Mary Eliza Lance Musser family dysfunctional? Most assuredly. Was all of this pain and dysfunction the result of post-Manifesto polygamy? That really is doubtful. Mary Lance probably had emotional problems that would have been reflected in the way she treated her children no matter what the marriage circumstances were. Even so, the secrecy, lying and lack of paternal caring caused the children great emotional pain, embarrassment and a lack of emotional and physical security.

Is the experience of the Barr Musser family representative of other Fundamentalist polygamous families? I do not know, but certainly would not be surprised if that were the case. What is painfully obvious is that this had a negative affect on not only the children of Barr and

Mary Musser, but also their children and children's children. For example, robbed throughout her childhood of the right to publically admit who she really was, Mary Musser Sharp gave the middle name of Musser to each of her seven children. Even so, because she never allowed communication with her side of the family, to this day there is little contact between the descendants of Barr and Mary Musser and, with the Sharp family at least, there has been no contact whatsoever with descendants of Barr W. Musser's first family nor with other members of the extended Musser family. It is as if one whole side of their ancestry did not exist except for the names on paper and a few sketchy stories passed down by word of mouth.

Like those before them, Barr White Musser and his post-Manifesto plural wife, Mary Eliza Lance, had to be careful not to reveal their secret. However, unlike the generations of their parents and grandparents, the potential enemy was not only on the outside, but also the inside. By choosing to practice a principle abandoned by the LDS Church, Barr and Eliza lived with the constant fear of being discovered and excommunicated as they tried to stay in the church of their birth but practice what they believed should never have ceased. By so doing, they sowed the seeds of lies and deception which ultimately reaped a harvest of distrust, embarrassment, alienation, and bitterness.

Endnotes

1."Mary L. M. Barnes," *Deseret News* (8 August 1952), 4.

2.Ibid.

3."The History of Orson Hyde Lance," p. 2-4. (Photocopy in possession of the author) Orson and his wife, Mahala, also spent a short time in St. John's, Arizona as missionaries.

4.Ibid, Ancestral File, and LDS Church census for 1925, 1930, and 1935, (Salt Lake City, Utah: Genealogical Society of Utah, film no. 271382).

5.A Milton Musser Called by Death," *Deseret Evening News* (25 September 1909).

6.Ibid. For an example of Amos Milton Musser's vocal and physical defense of the Church and himself, see Craig L. Foster, "The Butler Murder of 1869 as an Example of Extra Legal Punishment,"

7.Ancestral File.

8."Sham Battle Accidents," *Salt Lake Tribune* (13 June 1896). In the article, it stated, "Barr Musser of Company A had his face filled with powder. One of company B's men became excited and fired point blank in Musser's face, causing quite a painful injury."

9.Lowell E. Call, "Latter-day Saint Servicemen in the Philippine Islands: A historical Study of their Religious Activities and Influences Resulting in the Official Organization of The Church of Jesus Christ of Latter-day Saints in the Philippines," (Provo, Utah: Master of Science, Brigham Young University, 1955), p. 93-94; "Barr Musser Returns Home," *Ogden Standard-Examiner* (8 July 1899); and "Utah News," *Davis County Clipper* (18 August 1899).

10.Karl Brooks, "The Life of Amos Milton Musser," (Provo, Utah: Master of Science, Brigham Young University, 1961), p. 135 and Hawaii Territory, Kauai, 1900 United States census, population schedule, ED 84, sheet 33 B. Barr Musser and his companion were living in Waimea, Kauai and were each listed as minister (Mormon).

11."Sealings of Living Couples, 1893-1956," Church of Jesus Christ of Latter-day Saints, Salt Lake Temple, vol. B, p. 16. The couple was sealed by John R. Winder. Also, Leo J. Muir, *The Life Story of George William McCune, Including His Forebears, Immediate Kinfolk and Posterity* (Los Angeles, California: Paul D. Baily-Westernlore Press, 1959), p. 54-65.

12.William James Mortimer, *How Beautiful Upon the Mountains: A Centennial History of Wasatch County* (Wasatch County: Wasatch County Chapter of Daughters of Utah Pioneers, 1963), 50-52 and 29-30; "Local and Personal," *Vernal Express* (14 July 1906); "Local and Personal," *Vernal Express* (6 October 1906); "Local and Personal," *Vernal Express* (30 August 1907); "Roosevelt Rumors," *Vernal Express* (20 September 1907); "Theodore Thrums," *Vernal*

Express (14 February 1908); "Theodore Thrums," *Vernal Express* (29 May 1908); Duchesne Mercantile Company," *Vernal Express* (18 September 1908). It appears that Barr attempted to expand his business to Duchesne as he was listed as the president of the mercantile company and Joseph W. Musser was vice-president. Barr Musser served as Wasatch County commissioner from 1907-1909. According to B. Carmon Hardy, in *Solemn Covenant: The Mormon Polygamous Passage* (Urbana: University of Illinois Press, 1992), p. 418 and 413, William H. Smart took a plural wife while serving as Wasatch stake president. The marriage was apparently around the same time that Joseph W. Musser took his first plural wife, Mary Caroline Hill.

13.Utah, Wasatch County, 1910 United States census, population schedule, ED 207, p. 104A.

14.Mark Lance Georgell, *Orson Hyde Lance Family History* (Bountiful, Utah: Family History Publishers, printer, 2006), 63-65. In an essay on Mary Eliza Lance Musser, Ruth Musser Wrokman claimed that Mary Eliza Lance met Barr Musser when both he and the Lance family were residing in Duchesne. In 1910, however, the Lance family was still residing in Giles, Wayne County as they appeared in the Utah, Wayne County,1910 United States census, population schedule, ED 171B, sheet 2. They did not move to Duchesne until after Barr Musser had moved back to Wasatch County.

15."Endowments of the Living, 1893-1956," Church of Jesus Christ of Latter-day Saints, Salt Lake Temple, vol. D, p. 97 (Salt Lake City, Utah: Genealogical Society of Utah, FHL film no. 184070).

16.Brian C. Hales, "'I have Been Fanatically Religious,': Joseph Musser, Father of the Fundamentalist Movement," (c1992), p. 1, 5-12 as found at http://www.mormonfundamentalism.com/JWM-Bio.html on 13 April 2006. According to Hales on pages 10-13, Musser's first three wives eventually tired of his preaching and practicing fundamentalist polygamy and left him. His family life was, needless to say, less than harmonious.

17.Hales, p. 6. Joseph W. Musser claimed that in 1909 he was not punished by the Church when he was called before the Quorum of the Twelve. The *Salt Lake Tribune* in an article titled, "Unclean Practices," (17 December 1909) that Musser had been disfellowshipped for polygamy. Apparently no mention of his disfellowshippment was made in *The Deseret News* and, given the nature of the Tribune concerning the LDS Church, the content of the article should be taken with a grain of salt. According to Hale, p. 6, the cause of Musser's excommunication was his attempt to "enter into a plural marriage with a woman named Marion Bringhurst." Marion Bringhurst may very well have been Marion Bringhurst who was born in 1896 in Bennion, Utah to Samuel Bringhurst and Sarah E. Orr.

18.Hales, p. 20-22.

19.Ibid. and "The Book of Remembrance of Joseph W. Musser," p. 95. The five men who were supposed to have been ordained by John Taylor in 1886 were John W. Woolley, Lorin C.

Woolley, George Q. Cannon, Charles H. Wilcken; and Samuel F. Bateman. Woolley later claimed that Joseph F. Smith at another date. Woolley, however, did not publically announce this purported 1886 meeting until after the other men had died and he had been out of the LDS Church for a number of years.

20.J. Max Anderson, *The Polygamy Story: Fiction and Fact* (Salt Lake City: Publisher's Press, 1979) as it appears on www.shields-research.org/Books/Polygamy_Story/LDS-Funde_Polygamy_Story-c13.htm, chapter 12 p. 10-11. Lorin Woolley was excommunicated in 1924 for pernicious falsehood. Other members of the Council of Friends were John Y. Barlow, J. Leslie Broadbent, Louis Kelch, LeGrand Woolley, and Charles Zitting.

21."Journal of Joseph W. Musser," (typescript copy in possession of author), p. 26. Mary Elizabeth White Musser, the mother of Barr and Joseph Musser, died in 1932. Their brother, Don Carlos White Musser, served a mission to Germany and Palestine and then served in the Philippines during the Spanish-American War. After his return to Utah, he became disaffiliated with the LDS Church and then became an outspoken critic. During the April, 1905 General Conference, Musser attempted to protest in the Tabernacle during the sustaining of the General Authorities. He was an outspoken critic of plural marriage and even filed a lawsuit against the LDS Church to try to have tithing reimbursed.

22."Deceased Membership File of the Church of Jesus Christ of Latter-day Saints," (Salt Lake City, Utah: Genealogical Society of Utah, FHL film no. 884253); LDS Church census for 1914, 1920, 1925, 1930, 1935, 1950, 1960 (Salt Lake City, Utah: Genealogical Society of Utah, FHL film nos. 245239 & 471778); and Muir, p. 54.

23.The WWI Civilian Draft Registrations, as accessed on www.ancestry.com on 24 January 2006, had Barr White Musser residing in Monroe, Florida and also living in Havana, Cuba. Also, "22 Ask for Oil Seeking Rights," *Garfield County News* (11 October 1922); "Gas Co. Makes Favorable Report at Utility Hearing," *Vernal Express* (27 June 1929); *Polke's Salt Lake City Directory, 1930* (Salt Lake City: Polke's 1930), p. 853; Utah, Salt Lake County, 1930 U. S. census, population schedule, ED 23, sheet 11A; and, Barr W. Musser of Utah Oil Co. Visits Richfield," *Richfield Reaper* (18 August 1932). Barr Musser's first wife, Margaret Leah McCune Musser served for several years during the 1930s in the Utah State Senate.

24.Georgell, p. 66 and 67.

25.Telephone interview of the author with Jennifer Sharp Jensen, 12 September 2006. Jennifer Sharp Jensen is the daughter of the late Heber Musser Sharp and granddaughter of Mary Musser Sharp. The story came from a daughter of Ruth Musser Scott Workman who had heard her mother tell about how disappointed she was that he had gone out of his way to ignore them, especially since she saw him so rarely.

26.Utah, Salt Lake County, 1920 U. S. census, population schedule, ED 162, sheet 7B and 8A.

27.Utah, Salt Lake County, 1930 U. S. census, population schedule, ED 86, sheet 8B. It should be noted that the name Barr was for Barr White Musser's grandmother Anna Barr Musser Bitner Star. Her father, Christian Barr, was a respected farmer in Lancaster County, Pennsylvania.

28.LDS Church census for 1935, 1940 and 1950 (Salt Lake City, Utah: Genealogical Society of Utah, FHL film nos. 25717, 367355, and 427829).

29.Georgell, 101. In 1937, Mary L. Musser, described as Mary L. M. Barnes, owner of the apartment, while trying to fumigate the basement of the apartment complex, was overcome by cyanide of potasium. Her sister, Clara Melissa Lance Georgell attempted to rescue her but was also overcome by the poison and was pronounced dead but was resuscitated.

30.Telephone interview of the author with Marianne Musser Sharp Long, 6 September 2006. Marianne Long is the daughter of Mary Musser Sharp and granddaughter of Barr and Mary Musser. It is thought by some descendants that Mary E. Lance Musser may have suffered from depression which caused physical symptoms of illness such as fatigue.

31.Jennifer Sharp Jensen, *Heber Cannon Sharp: A History* ([Salt Lake City: J. S. Jensen], 2003), p. 207-209 and 150.

32."Ousted FLDS dads stuck with aching stigma," *The Salt Lake Tribune* (15 June 2006).

33.Telephone interview with Marianne Musser. There appears to be some misunderstanding or disagreement among members of the Sharp family. In my conversations with family members, I have noticed two different versions or reasons why Mary did not have at least her mother present as she was, by then, a worker in the Salt Lake Temple. The first reason is that Mary did not want to have her parents present because of her embarrassment and antipathy. The other reason given is that Mary E. L. Musser did not like Heber C. Sharp. He had not yet attended college and she thought he was beneath Mary Musser as she already had her Master's degree. Mary was so incensed at her mother's interfering and manipulations, she did not invite her to the ceremony.

34.Mary Sharp to Joseph Fielding Smith (20 January 1947), photocopy in possession of the author; and Georgell, p. 66.

35.Ibid.

36.Ancestral File and Georgell, p. 90, 94 and 24. Billings appears to have been the bishop of the Theodore Ward (later renamed Jensen) in the Duchesne stake.

37.Georgell, p. 99-101, 109, 115, 118, and 120 and Andrew Jenson, *Latter-Day Saint Biographical Encyclopedia*, v. 4 (Salt Lake City: Andrew Jenson, 1936; Salt Lake City: Western Epics, 1971, p. 454.

38.Joseph F. Smith (1899-1964), son of former LDS Apostle Hyrum Mack Smith and grandson of former LDS President Joseph F. Smith, was Church Patriarch at the time of the letter but soon

resigned for health reasons.

39.Joseph Fielding Smith to Mary Sharp (7 January 1947), copy in possession of the author. Unfortunately, we do not have a copy of the original letter written by Mary Musser Sharp nor do we have a copy of her first follow-up letter. We do have a copy of her second follow-up and Smith's answer to that. We do not know whether or not there was any further correspondence between the two.

40.Mary Sharp to Joseph Fielding Smith (20 January 1947).

41.Ibid.

42.Joseph Fielding Smith to Mary Sharp (23 January 1947), photocopy in author's possession.

43.Telephone interview with Marianne Musser Sharp and telephone interview with Jennifer Sharp Jensen.

44.Ibid. No members of the Sharp family attended the funeral of Barr White Musser when he died in 1964. It is not known whether or not either Ruth or Barr Lance or their children attended the funeral.

45.Ibid and Jensen, 210-211.